

the old prophets, or is He the Messiah? *He knew that His name was Jesus, that is, Saviour, and in some degree, trusted that He could save His people from their sins.*—*Haelon.* The Spirit of the Lord is working in hearts where we little think there is any desire for good. This man, the last to be chosen by man, was the first Jesus-called. Such is the way of Divine grace.

DIFFICULTIES IN THE WAY.

And could not for the press. We can easily picture Zachæus endeavouring in the surging crowd to get a glimpse of the great Prophet, but like most crowds, there was little care for aught but themselves: for the weak and the small there is but little chance. The position he occupied among the people, would also make him inclined to hinder him as much as possible. How many difficulties there are in the way of seeking souls, from enemies, from the careless worldly minded crowd, from themselves—Zachæus was short of stature,—the anxious may suffer from ignorance, doubts, fears, unbelief, and a hundred other weaknesses; and all these business cares may hinder; their positions may be such as to make even professing Christians shun them. But overcome that all may be overcome.

DETERMINATION REWARDED.

And he ran before. Resolved,—because something in his heart, some heavenly monitor, was urging him on—that he would see Jesus. In thus running on before, he would escape the crowd; so if we make haste to the place where we hope to see the Lord, we shall escape the crowd of difficulties and obstacles in the way; early in life, *Prov. 8: 17*; early in the day, *Ps. 63: 1*. Early seekers sure finders, *John 20: 1, 11*. "Where there's a will there's a way," and no one who is willing shall fail of a way. "How many rather than run, or rather turn back." And climbed up into a sycamore tree. Just as a boy would do, and probably as many of the Jericho boys actually did! See in this an evidence of his eagerness to see Jesus, and his humility also, for he would humiliate himself as a child, think it no dishonour to take the position of a boy in order to get a glimpse of Jesus.

And when Jesus came. He was waiting for Jesus, Jesus was coming to him, and Jesus of Nazareth passing by, did not pass him by. He looked up and saw him. What eager longing Jesus saw in his gaze! What, more than all he dared to hope, Zachæus saw in the gracious glance of the loving Saviour. *Job 42: 5*. It was a look that revealed the sinfulness of his own heart, and at the same time, gave him a way to save him from his sins. "Every man knows of places where he can put himself in the way of Christ,—as the house of God, the prayer meeting, the closet."

DELIGHT AND GRATITUDE.

And he made haste. That Jesus should desire to abide at his house, was so far beyond what he had dared to hope, that it filled him with greatest joy. Zachæus had his heart's desire. And what was of more consequence to his welfare Jesus saw him, but what was most surprising of all Jesus knew him. *John 1: 48-50*. Seeking Christ, he found Christ seeking him: so it ever is in the soul's experience. The Prodigal, while a great way off, beheld his father running to meet him. *Luke 15: 20*. And received him joyfully. "When one really wishes to leave sin, and come to Christ, nothing is as joyful as repenting and receiving Christ." They all murmured. "Here is the last master of the cavaliers at our Lord's calling, only mercy to out-cast publicans." Behold, Lord, the half of my goods. Not what he had been in the habit of doing; but would do henceforth. One smile from the Lord melted his heart, and opened the fountains that had hitherto been sealed by the icy frown of Pharisees and Sadducees. It is the great

love, wherewith Christ hath loved us, that begets love in us to him. *Rom. 5: 5*; *John 12: 12*; *Eph. 2: 4*; *1 John 4: 19*. And if I have taken. As doubtless he had. The Law required a fourfold restitution; the Jewish law the principal and a fifth part besides. *Num. 5: 7*. See here the proofs of conversion: repentance, restoration, benevolence, and joy in all.

This day. Another instance of sudden conversion. A Son of Abraham, truly so now, because he walks in the way of faith, *Rom. 4: 12*. For the Son of man. This is the justification for all that He has done.

Nov. 24.—**Judæam Overthrown.**—*Luke 28: 8-21. A.D. 30.*

GOLDEN TEXT.

"And when He was come near He beheld the city, and wept over it."—*Luke 19: 41.*

IN THE STUDY.

Our lesson introduces us to the last week of the life and labors on earth of our Lord; and it will be largely historical: thus showing the fulfilment of His words. "After the conversion of Zachæus, Jesus went to Bethany, where He arrived six days before the Passover. The Sabbath, (our Saturday) was spent there. The next day He made His public entry into Jerusalem. The first three days of the week seem to have been spent by Him teaching in the Temple by day, and going to Bethany for the night. *Luke 21: 37*. It was toward the close of Nissan, (3rd of April), that He taught for the last time in the Temple. It was then that He had the contests with His enemies spoken of in *Luke xx*, and also commended the widow. *Luke 21: 1-4*. But the greatest words of this eventful day were spoken by our Lord to His disciples after He had left Jerusalem, and He was unconscious of what was passing in His mind, as they seem to have been inattentive to His prophecy of its ruin, they had called His attention, as He departed from the Temple, to the magnificence of its buildings. He had replied that the time was coming when not one stone would be left upon another. *Mark 13: 1-4*. The eastern valley was no sooner crossed than they began to ask Him when these things would happen, and what would be the sign of His coming, and of the end of the world. The three-fold form of this enquiry is an important guide to the momentous discourse Jesus uttered as He sat upon the slope of Olivet, in full view of the Temple. Here He is seen as the great Prophet of the new dispensation, briefly recounting the warnings long before sent by Daniel, and yet to be more fully revealed through John. The first part of the discourse, describes the taking of Jerusalem by Titus, the destruction of the Temple, and perhaps, the fearful calamities which attended the final dispersion of the Jews by Hadrian. Equally clear is the reference of the last part, though the point of transition is very difficult to fix, to the scenes preceding and attending the end of the world, and the final judgment, and to these a practical application is given by the parables of the faithful and unfaithful servants, and the wise and foolish virgins, while the whole concludes with a plain description of the judgment day."—*Smith.*

The Temple referred to in this passage, was the Second Temple, built by the returned captives, but altered, and almost rebuilt, and magnificently adorned by Herod the Great. The Temple had always been the great object of Jewish admiration and that was intensified in the time of our Lord, when many a religion had taken the place of spiritual; a religion of things, places, and ceremonies, standing instead of a religion of the heart. This Temple might be gorgeous to look at, but it had no wondrous light shining in the 'Holy of Holies,' as saying that God was sanctifying the place. The destruction of the Temple was to be the

sign of the final passing away of the Jewish system. The nation was destroyed when its central city was taken. The religious system was closed up, and taken away, as no longer needed; the central building, the great Temple was destroyed. But Judaism was only removed because it was the type of that Christianity which was established in its place."—*S. S. Notes.*

"The Temple was still being enlarged and embellished in Christ's time, and was in fact not finished until within a few years of its destruction; and the disciples, as the Greek implies, pointed out the building materials as well as the buildings. Luke also mentions 'gifts'—these were golden shields, crowns, and other valuable ornaments, contributed by (amongst others), the Herods, and description of the grandeur of Herod's Temple. the Roman Emperors."—*Stack.*

IN THE CLASS.

Without following exactly the order of the text, we have foretold in vivid language, 1st, Doom, 2nd, Deceivers, 3rd, Desolation, 4th, Dangers and Deliverances.

DOOM.

The destruction of the Temple, implied the capture and destruction of the city, and this disaster, the overthrow of the nation; and so the long impending doom of the guilty city, which, is about to fill the cup of its iniquity, by the rejection of Jesus Christ, the Son of David and the Son of God, the true Messiah, is foretold. *Luke 19: 41-44*. The prophecy was fulfilled A.D. 70, when Titus captured the city after the battle of the most memorable and terrible sieges on record. The miseries endured by the people during and after the siege are indescribable. Josephus gives the most horrible accounts of the effects of famine, and the most demoralizing of the people. He says, "All calamities, from the beginning of time seem to shrink to nothing in comparison with those to the Jews." And says Whedon, "At the Passover, when there might have been two or three millions of people in the city, the Romans surrounded the city with troops, and said, 'He that does not come out, he shall die.' At that time none might escape. The three different factions murdered one another. Titus did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, boiled their suckling infants and ate them. After a siege of six months, the city was taken. The Romans murdered almost every Jew they met. Titus was bent to save the Temple but could not, six thousand Jews, who had taken shelter in it, were burned or murdered. The whole city, except three towers and a part of the wall, was razed to the ground; and the foundations of the temple and other palaces sunk up. At Jerusalem alone, it is said, 1,100,000 perished by sword, famine, and pestilence. In other places we hear of 250,000 that were cut off, besides vast numbers that were sent to Egypt for slaves."

DECEIVERS.

Having rejected the true, they are ready to receive the false; so infidels, spiritualists, and others, turning from the sure word of prophecy turn to fables and tricks of charlatans. Many shall come in My name. During these days of tumult and anxiety, many professed deliverers appeared, claiming to be the Messiah, for whom they still looked, but whom they had crucified. The time draweth near. The words of those who should come in His name. We need to be careful of those who are ever ready to set a time for the coming of Christ, of that day and hour knoweth no man." Go ye not after them. Even now this is a word in season, for there are those who 'stand gazing up into heaven,' and seek to draw away from them from faithful service in the churches, those who